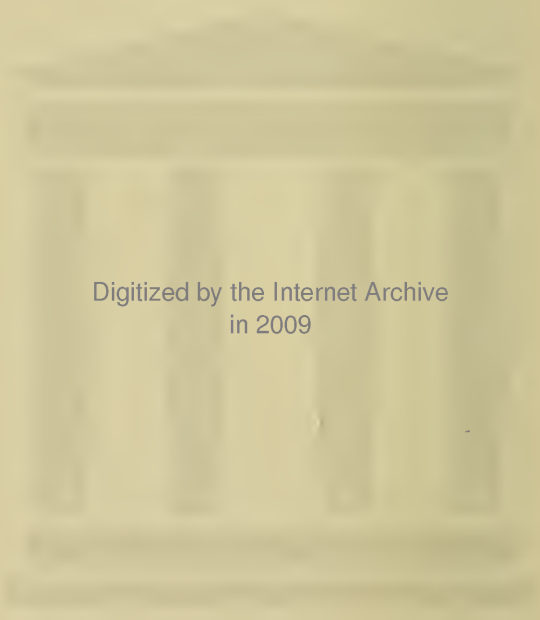


THE LIFE OF
PYTHAGORAS

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THE LIFE OF PYTHAGORAS

BY
IAMBlichus

TRANSLATED FROM
THE GREEK

THOMAS TAYLOR
(ABRIDGED)



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FOREWORD

On account of the difficulty that most T. S. students will encounter in consulting the extremely rare English translation, by Thomas Taylor, of *The Life of Pythagoras*, by Iamblichus, the following abridgement of that book, made from a copy belonging to the library of the late Dr. Jerome Anderson, F. T. S., of San Francisco, California, U. S. A., has been prepared by a Student for the aid of Fellow Students.

Honolulu, T. H., April, 1905.

The Life of Pythagoras

In his Introduction to the "Life of Pythagoras" Taylor writes: "That the following memoirs of Pythagoras by Iamblichus, who died about 330 A. D., are authentic, is acknowledged by all his critics, as they are, for the most part, obviously derived from sources of very high antiquity; and, where the sources are unknown, there is every reason to believe, from the great worth and respectability of the biographer, that the information is perfectly accurate and true." Pp. v., vi.

And on page xv. he says: "Of the following work, it is necessary to observe that the original has been transmitted to us in a very imperfect state, partly from the numerous verbal errors of the text, partly from many particulars being related in different places, in the very same words; so it is highly probable that it had not received the last hand of Iamblichus, but that others formed this treatise from the confused materials found among his manuscripts after his death.

* * * * *

Mnesarchus and Pythais, the parents of

Pythagoras, descended from the family of Ancæus, he who was ordered by the Pythian oracle to colonise the Island of Samos, taking people from Arcadia and Thessaly as well as from Athens, Epidaurus and Chalcis.

Pythagoras was also called the son of Apollo, which seems to have originated from a prediction made by the Pythian oracle to Mnesarchus, that he would have a son surpassing in beauty and wisdom all that had ever lived and who would be of the greatest advantage to the human race, in everything pertaining to the life of man.

When this child was born at Sidon, in Phœnicia, he was named Pythagoras, signifying that such an offspring had been predicted by the Pythian Apollo.

According to the ancient theology, between those perpetual attendants of a divine nature called *essential* heroes, who are impassive and pure, and the bulk of human souls who descend to earth with passivity and impurity, it is necessary that there should be an order of human souls who descend with impassivity and purity, for as there is no vacuum, either in incorporeal or corporeal natures, it is neces-

sary that the last link of a superior order, should coalesce with the summit of one proximately inferior. These souls were called, by the ancients, *terrestrial* heroes, on account of their high degree of proximity and alliance to such as are essentially heroes. Souls of this kind descend into mortality both to benefit other souls and in compliance with that necessity by which all natures inferior to the perpetual attendants of the gods are at times obliged to descend. Hercules, Plato, Theseus and Pythagoras were of this order of souls.

Mnesarchus returned from his voyage to Syria with great wealth and built a temple to Apollo with the inscription of Pythias.

The best teachers were procured for his young son; at one time Creophilus, and again Pherecydes, the Syrian and, in fact, almost all of those then presiding over sacred concerns took part in his education, so that he became the most beautiful and godlike of all those that have been celebrated in the annals of history.

Even when still a youth, so dignified and temperate was he that elderly men honored and revered him. Hence also many assert-

ed that he was the son of a living God. He was also adorned by piety and disciplines; by a mode of living transcendently good; by firmness of soul and by a body in due subjection to the mandates of reason. In all his words and actions he displayed an inimitable quiet and serenity, not being subdued at any time by anger, laughter, emulation or contention or any other perturbations of conduct. Everywhere the youth was celebrated as "the long-haired Samian" and was revered by the multitude as one under the influence of divine inspiration.

When about eighteen years of age, fearing that his studies might be interfered with under the tyranny of Policrates, he departed privately by night with Hermodamas, surnamed Creophilus; then he went to Pherecydes and to Anaxamander, the natural philosopher, and also he visited Thales at Miletus. All of these teachers admired his natural endowments and imparted to him their doctrines. Thales, after teaching him such disciplines as he possessed, exhorted his pupil to sail to Egypt and associate with the Memphian and Diospolitan priests of Jupiter by whom he himself

had been instructed, giving the assurance that he would thus become the wisest and most divine of men. Thales also taught him to be sparing of his time; hence he entirely abstained from wine and animal food, confining himself to such nourishment as was slender and easy of digestion; his sleep was short, his soul vigilant and pure, his body in a state of perfect and invariable health.

First he sailed to Sidon, his birth-place, where he conversed with the prophets who were the descendants of Mochus the physiologist, and with the Phœnician hierophants. Then being initiated in all the mysteries of Byblus and Tyre and in the sacred operations performed in many parts of Syria. Eager that nothing, which deserved to be learned, might escape his observation in the arcana or mysteries of the gods. Having obtained much knowledge from these Phœnician and other colonies, whose sacred rites were obtained from Egypt, Pythagoras took advantage of the landing of some Egyptian sailors on the coast near Mount Carmelus—in whose temple Pythagorus dwelt in seclusion most of the time—to embark for the land whence these teach-

ings had come. The sailors received him gladly, for they planned to sell him for a goodly sum, as a slave when Egypt was reached, but the serene, modest and considerate conduct he manifested so impressed the seamen, that, upon reaching the coast, they aided him in descending from the ship, placed him on the purest sand and heaped fruits before him. For two nights and three days while on the ship, he had neither partaken of food nor drink, nor had he appeared to sleep.

Twenty-two years Pythagoras remained in Egypt, pursuing closely his investigations, visiting every place famous for its teachings, every person celebrated for wisdom. Astronomy and geometry he especially studied and he was thoroughly initiated in all the Mysteries of the Gods, till, having been taken captive by the soldiers of Cambyzes, he was carried to Babylon. Here the Magi instructed him in their venerable knowledge and he arrived at the summit of arithmetic, music and other disciplines. After twelve years he returned to Samos, being then about fifty-six years of age.

At Samos Pythagoras was publicly called

upon by his country to benefit all men by imparting to them what he had acquired. The mode of teaching by symbols was considered by Pythagoras as most useful, this mode was cultivated by nearly all the Greeks, as being most ancient and the Egyptians particularly honored it, adopting it in the most diversified manner. Great attention was paid to it by Pythagoras, as will be found by one who clearly unfolds the significance and arcane conceptions of the Pythagoric symbols, thus developing the great rectitude and truth they contain when liberated from their enigmatic form. Those who came from this school, especially the most ancient Pythagoreans, all adopted this mode of teaching, in their discourses with each other and in the commentaries and annotations. Their writings and all the books which they published were not composed in a popular and vulgar diction, so as to be immediately understood, but in such a way as to conceal, after an arcane mode, divine mysteries from the uninitiated and they obscured their writings and conferences with each other.

Hence he, who selecting these symbols, does

not unfold their meaning by an apposite exposition, will cause others to consider them as ridiculous and inane and as full of nugacity and garrulity. When unfolded conformably to these symbols they become clear and obvious, even to the multitudes, and are found to be analogous to prophetic sayings and the oracles of the Pythian Apollo, producing a divine afflatus in those who unite intellect with erudition. Some of the symbols are as follows: Enter not into a temple negligently nor adore carelessly, not even though you stand at the doors themselves: Sacrifice and adore unshod: Declining from the public ways, walk in unfrequented paths: Speak not about Pythagoric concerns without light: etc., etc.

However, this symbolical mode of teaching did not appeal to the Samians and no one attended to him or was genuinely desirous of these disciplines. The one follower whom he succeeded in obtaining, was a poor boy devoted to athletic sports. Pythagoras promised to provide him with everything requisite for the support of his bodily exercise, on condition that he would gradually and easily but continually receive certain disciplines which Pyth-

agoras told him he had learned from the barbarians in his youth and which now, owing to the approach of old age he was forgetting.

The youth agreeing, through the hope of having necessary support, Pythagoras formed each of his arithmetical and geometrical demonstrations in an abacus, and gave the boy three oboli as a reward for every figure which he learned. At length the youth showed that the beauty of these studies had entirely captivated him, so Pythagoras pretended poverty and an inability to continue giving him the three oboli any longer. But the youth replied: "I am able without these to learn and receive your discipline." Pythagoras then said: "But I have not the means of providing sufficient food for myself and must labor in order to secure daily necessities and not distract my mind with the abacus and by vain and stupid pursuits." The youth, unwilling to discontinue his studies, replied: "I will in future provide for you and repay your kindness as the stork does, for I, in my turn, will give you three oboli for every figure." He alone, of all the Samians, migrated from his country with Pythagoras, having the same name, but being

the son of Eratocles. There are said to be three books of this Samian, "On Athletics," which have by some been erroneously ascribed to Pythagoras the son of Mnesarchus.

About this time Pythagoras visited Delos, worshipping at the bloodless altar of Apollo and then he went to all the Oracles; likewise he dwelt in Crete and Sparta, for the purpose of becoming acquainted with their laws. After that he returned home and within the city he established a school, which, long afterwards was still known as the semi-circle of Pythagoras; and without the city he had a cave, adapted to his philosophy, in which he spent the greater part of the day and night; employing himself in the investigation of the things useful in disciplines and framing intellectual conceptions after the manner of Minos the son of Jupiter. Those who came after him conceived magnificently of themselves from the knowledge of theorems of small importance; but Pythagoras gave completion to the science of the celestial orbs and unfolded the whole of it by arithmetical and geometrical demonstrations.

Philosophy becoming more popular, the best

of all the Greeks came to Samos to participate in his erudition. The citizens also compelled him to belong to all their embassies and unite with them in the administration of public affairs. Finding it impossible to fill these political posts and at the same time remain at home and philosophize, he decided to go to Italy, thinking that to be his proper country, in which men well-disposed toward learning were to be found in the greatest number. When he reached Crotona, the noblest city of Italy, he had about six hundred followers, eager for the study of philosophy and agreeing to an amicable division of the goods of life in common; whence they acquired the name of Cœnobitæ.

The greater part of his disciples consisted of auditors, whom they called Acusmatici, according to Nicomachus, more than two thousand of these were captivated by one popular oration alone. These hearers, with their wives and children, gathered in a very large and common auditory, called Homacoion, resembling a city in size, and founded a place called Magna Græcia.

The laws and mandates given by Pythagoras

were received as divine precepts; the greatest harmony prevailed in all matters and they were ranked by their neighbors among the blessed. They thought that a greater good never had come nor ever would come to mankind, than that which was imparted by the Gods through Pythagoras.

Aristotle relates, in his treatise "On the Pythagoric Philosophy," that the following division was preserved by the Pythagoreans among their principle arcana: viz., that, of rational animals, one kind is a god, another man, and the third such as Pythagoras. Through him a right conception was introduced of Gods, heroes and dæmons; of the world, the all-various motions of the spheres and stars, their oppositions, eclipses and inequalities, their eccentricities and epicycles; of all the natures contained in the heavens and earth, together with those that have an intermediate subsistence, whether apparent or occult. Pythagoras also unfolded all such disciplines, theories and scientific investigations, as truly invigorate the eye of the soul and purify the intellect from blindness introduced by studies of a different kind, so as to enable it to perceive the true

principles and causes of the Universe. And besides all this, the best polity, popular concord, community of possessions among friends, the worship of the gods, piety to the dead, legislation, erudition, silence, abstinence from animals, continence, temperance, sagacity, divinity, and, in a word, whatever is anxiously sought after by the lovers of learning, was brought to light by Pythagoras.

Understanding that the cities of Italy and Sicily had oppressed each other with slavery, both at remote and recent periods, he inspired the inhabitants with a love of liberty and through the means of his auditors, liberated and restored to independence, Crotona, Sybaris and many other cities, established laws for them so that they flourished and became examples for imitation to the neighboring kingdoms. He entirely suppressed sedition, discord and party zeal in all the cities of Italy and Sicily. An epitome of his opinions was: that we should avoid and amputate, by fire, sword and every possible artifice, from the body, disease; from the soul, ignorance; from the belly, luxury; from a city, sedition; from

a house, discord; and from all things, immoderation.

To the young men at the Gymnasium, he spoke of the duty of paying attention to their elders; evincing that in the world, in life, in cities, and in nature, that which has a precedence is more honorable than that which is consequent in time. As, for instance, that the east is more honorable than the west; the morning than the evening; the beginning than the end; and generation than corruption; and, universally, gods than dæmons; dæmons than demigods; and heroes than men. He asserted that children owe as many thanks to their parents as a dead man would owe to him who should be able to bring him back to life. He showed them that they should never be hostile to friends, but rapidly become friends with their enemies; and that they should exhibit in modesty of behaviour to their elders, the benevolent disposition of children towards their parents, but in their philanthropy to others, fraternal love and regard.

The cultivation of learning was also inculcated, Pythagoras calling on them to observe how absurd it would be that they should judge

the reasoning power to be the most laudable of all things and should consult about other things through this, and yet bestow no time nor labor in the exercise of it; though the attention which is paid to the body, resembles depraved friends and rapidly fails, but erudition, like worthy and good men, endures till death, and, for some persons procures immortal renown after death. Erudition, he showed, to be a natural excellence of disposition common to those in each genus, who rank in the first class of human nature, for the discoveries of these, become erudition to others. It is possible for erudition to be imparted to another without in the least diminishing that which the giver possesses; while, regarding other objects of attainment, such as strength, beauty, health and fortitude, it is not possible to impart them to others, and still others as wealth, dominion, etc., are no longer possessed by him who imparts them. Some goods cannot be possessed by all men, but we are capable of being instructed, according to our own proper and deliberate choice. By education men differ from wild beasts, the free from the slaves, and philosophers from the

vulgar. Seven men have been found in one city even during one Olympiad, that were swifter than others in the course; while, in the whole of the habitable part of the globe, those that excelled in wisdom were also seven in number.

Temperance was also recommended for their consideration; this virtue alone comprehending the good both of body and soul, as it preserved the health and the desire of most excellent studies as well. Everything not harmonizing with temperance should be cut off with fire and sword. Abstinence from animal food and likewise from foods calculated to produce intemperance and impede the vigilance and true energies of the reasoning powers was inculcated. Sumptuous food should be served at banquets by being introduced and then shortly afterwards taken away and given to the servants, merely serving to punish the desires. Similar precept were that gold ornaments were not to be worn by respectable women. Silence, for the purpose of governing the tongue, strenuous and assiduous investigation of the most difficult theorems; abstinence from wine; paucity of food and sleep;

an inartificial contempt of renown, wealth and the like; a sincere reverence towards those to whom reverence is due, an unfeigned similitude of behaviour and benevolence towards those of the same age and an animadversion and exhortation of those that are younger, without envy; etc., etc.

They must be careful to cultivate a uniformly mild joyfulness, not cheerful at one time and sad at another. Rage, despondency and perturbation were to be expelled. No human casualties ought to be unexpected by those who are endued with intellect but they should expect that everything may happen which it is not in their power to prevent. When inclined to feel age, sorrow or anything else of this kind, they were to separate themselves from all companions and each by himself alone, endeavor to digest and heal the passion.

No Pythagorean, when angry either punished a servant or admonished any free man but waited until his mind was tranquil, employing quiet and silence to attain this end. Lamentations, weepings, supplications, entreaties were considered abject and effemi-

nate and neither gain, desire, anger, ambition nor anything of a similar nature became the cause of dissension among them.

When the young men repeated this discourse which Pythagoras had delivered to them in the Gymnasium, to their parents, a thousand men having called Pythagoras into the senate-house, praised him for what he had said to their sons and desired him to unfold to the leaders of the administration anything of advantage to the Crotonians, which he might have to say.

First he advised them to build a temple to the muses, in order that they might preserve the existing concord. All these divinities were called by one common name (the Muses), they subsisted in conjunction with each other, especially rejoicing in common honors and there was always one and the same choir of the Muses. They comprehended in themselves symphony, harmony, rhythm and all things that procure concord; their power does not alone extend to the most beautiful theorems, but also to the symphony and harmony of things.

Next Pythagoras spoke to them of the ne-

cessity that strict justice should actuate the rulers, that as they received the care of the country from a multitude of the citizens as a common deposit, it was requisite that they so govern it that they might faithfully transmit it to their posterity as an hereditary possession, and this would be affected if they were equal in all things to the citizens and surpassed them in nothing else save justice. The senators should not make use of the names of any of the Gods for the purpose of an oath, but their language should be such as to render them worthy of belief without oaths. They should so associate with a wife, the companion of life, as to be mindful that other contracts were engraved in tables and pillars, but those with wives were inserted with children. They should endeavor to be beloved by their offspring not through nature but by deliberate choice. By orderly conduct and temperance they should become examples both to their own families and to the city in which they lived. They should take care to prevent every one from acting viciously, lest offenders not fearing the punishment of the laws, should be concealed. Sluggishness should be expelled

from all their actions, for opportunity is the only good in every action. The most excellent man was he who was able to foresee what will be advantageous to himself, the next in excellence, is he who understands what is useful from things that happen to others, but he is the worst of men who waits for the perception of what is best until he is himself afflicted.

Likewise he said that those who wished to be honored should imitate those that are crowned in the course, for they do not injure their antagonists, but only desire that they themselves may obtain the victory. Those administering public affairs should not be offended with those that contradict them but should benefit those who are obedient to them. All who aspired after true glory, should be such in reality as he wished to appear to be to others; for counsel is not as sacred a thing as praise, the former being useful only among men, but the latter is for the most part referred to the Gods.

Another time when discoursing about justice Pythagoras surveyed the first principles of justice and what first causes it to germinate,

and then the first causes of injustice, whence are to be realized how the latter is avoided and the former properly ingenerated in the soul. The principle of justice is the common and equal, through which in a way most nearly approximating to one body and one soul, all men may be co-passive and may call the same thing mine and thine. This Pythagoras effected by exterminating everything private in manners, but by increasing that which is common as far as to ultimate possessions, which are the causes of sedition and tumult. For with his disciples, all things were common and the same to all and no one possessed any thing private. Those who approved of this community used all possessions in the most just way, but he who did not, received back his own property which he had brought into the common stock, with an addition and departed.

In the next place, association with men introduces justice, but alienation and contempt of the common genus, produce injustice. He ordained that his disciples should extend this familiarity to animals of the same genus and commanded them to consider these as their familiars and friends, so as neither to injure,

slay nor eat any of them. He also associated men with animals, because they consist of the same elements as we do, and participate with us of a more common life and those holding this view will in a much greater degree establish fellowship with them and also with those who partake of a soul of the same species and of a rational soul.

As the want of riches sometimes compels many to act contrary to justice, he through economy, procured for himself liberal expenses and what was just in sufficient abundance.

Again, a just arrangement of domestic concerns is the principle of all good order in cities, for cities are constituted from houses. And although Pythagoras was the heir of the property of Alcæus, he was not less admired for his economy than for his philosophy.

Because insolence, luxury and a contempt for the laws frequently impel men to injustice, he daily exhorted his disciples to give assistance to the law and to be hostile to illegality. Luxury is the first evil that usually glides into houses and cities, the second is insolence and the third destruction. Hence luxury should by all possible means be excluded and expelled

from every house and city and men should be accustomed from their birth, to a manly and temperate life.

The legislative was another most beautiful species of justice which he established. The ordinary judicial form of justice, resembles medicine which heals those that are diseased, but this other does not suffer disease to commence, but pays attention from afar to the soul. The best of all legislators came from the school of Pythagoras, Charondas, the Catanian, Zaleucus and Timaratus as well as many others, who established laws with great benevolence and political science.

Farther still he apprehended that the dominion of the Gods was most efficacious to the establishment of justice, that we should conceive that Divinity exists, that He inspects and does not neglect the human race. Man being an animal, so far as pertains to his irrational part, is naturally insolent and variable, according to impulses, desires and the rest of his passions, he requires therefore a transcendent inspection and government of this kind, from which castigation and order may be derived.

After the worship of divinity and the dæmonical nature they thought every one should pay the greatest attention to his parents and the laws, faithfully obeying them. Universally they thought that anarchy is the greatest evil, since the human race is not naturally adapted to be saved when no one rules over it. They considered it prudent to adhere to the customs and legal institutions of their ancestors.

Being desirous to exhibit in things unequal, without symmetry and infinite, a definite, equal and commensurate justice and to show how it ought to be exercised, he said, that justice resembles that figure which is the only one among geometrical diagrams, that having indeed infinite compositions of figures, but dissimilarly disposed with reference to each other, yet has equal demonstrations of power. This is the right-angled triangle and the Pythagoric theorem of 47.1 of Euclid.

Of associations with others, one kind is seasonable, another unseasonable. These are likewise distinguished from each other by differences of age, desert, the familiarity of alliance, etc.

There is also a various and multiform use

of an opportune time, for some are angry and enraged seasonably, others unseasonably.

As a house or a city must have a true ruler, who governs those that voluntarily submit to him, so it is with respect to disciplines; when they are taught with proper effect, it is necessary there should be a concurrence in the will of both teacher and learner, for, if there be a resistance on the part of either, the proposed work will never be accomplished in a proper manner. Illustration of this is the fact that Pythagoras went from Italy to Delos when Pherecydes, his old teacher, was dying, and carefully attended his master until he passed away and then piously performed the rites due the dead man.

Disciples were so exact about the observance of promises and compacts that it is related that Lysis once when just leaving the temple of Juno, met Euryphamus, the Syracusan, a fellow-disciple, who desired him to wait until his homage had been offered to the Goddess, but becoming absorbed in profound thought, Euryphamus forgot his appointment and went out of the temple by another gate. Lysis, without quitting his seat, waited the rest of that

day, the following night and the greater part of the next day and probably would have remained still longer, but Euryphamus happened to overhear inquiries made in the auditory and hastened to liberate Lysis from his promise, explaining the cause of his forgetfulness and adding: "Some God produced in me this oblivion, as a trial of your firmness in preserving your compacts."

Pythagoras paid great attention to the exercise of justice and to the delivery of it to mankind, both in deeds and words. "Not to step above the beam of the balance," is an exhortation to justice, announcing that whatever is just should be cultivated.

With respect to *opinion*: They said it was the province of a stupid man to pay attention to the opinion of every one, especially of the multitude, for it belongs to the few to apprehend and opine rightly, only the intelligent can do this and they are few indeed. But it is also stupid to despise the opinion of everyone, such a person will be unlearned and incorrigible. It is necessary for one destitute of science to learn those things of which he is ignorant, and it is necessary that the learn-

er should pay attention to the opinion of him who possesses science and is able to teach. The age of adolescence is the time when the greater part of the education should be acquired, and for manhood there are other lessons.

They asserted that especially looking to the beautiful and decorous, we should do whatever is to be done, and in the second place we should look to the advantageous and the useful.

With regard to desire they said: That desire is a tendency, impulse and appetite of the soul, in order to be filled with something or to enjoy something present, or to be disposed according to some sensitive energy, and that there is a desire for the contraries of these. These desires are impermanent.

Everything discovered was ascribed to Pythagoras not to themselves. And while he lived they called him not by his name but "the divine" and after his death they only said "that man."

Hippasus, one of the Pythagoreans, is said to have divulged the theory of commensurable and incommensurable quantities to those un-

worthy to receive them, or for having revealed the method of inscribing in a sphere the dodecahedron, one of the five solid figures, and claiming the credit for this discovery for himself so that the other disciples not only expelled him from their common association but built a tomb as for one who had passed from the human into another life, or another account is that the Divine Powers were so indignant that he perished in the sea. Really this, as well as everything else pertaining to geometry was the invention of "that man." Geometry was called by Pythagoras "Historia."

Fortitude being nearly allied to temperance and justice, many of the examples illustrating one will apply equally well to the others.

Hyppobotus and Neanthes narrate the story of Myllias and Timycha, who showed extreme fortitude. They say that Dionysius the tyrant, could not obtain the friendship of any of the Pythagoreans so he sent thirty soldiers to intercept some of them as they made their accustomed migration from Tarentum to Metapontum. The small band of ten disciples being unarmed sought safety in flight, and, the

soldiers being heavily armed, they might have escaped but a field of well-grown beans lay ahead of them and being unwilling to violate the command that they should not touch beans, they halted and picking up sticks and stones tried to defend themselves against the armed soldiers, all were at length slain by the spearmen, not one suffering himself to be taken alive, as that was contrary to their sect. The soldiers were disturbed when they found it was impossible to fulfill the commands of the tyrant and bring the people back alive, but returning they met Myllias the Crotonian and his wife Timycha, the Lacedemonian, who had fallen behind their comrades on account of the woman's health. These two the soldiers captured and conducted with great care to the ruler. Great honors were offered them if they would advise the king and rule jointly with him, but all overtures were rejected by the two Pythagoreans. Then he said he would dismiss them with a safeguard if they would tell him why their companions chose rather to die than to tread on beans. Myllias immediately answered: "My companions indeed submitted to death, in order that they might not

tread on beans, but I would rather tread on beans than tell you the cause of this." Astonished, Dionysius ordered him forcibly led away and commanded Timycha to be tortured, thinking that the woman deprived of her husband and pregnant would easily tell him what he wanted to know, through fear of tortures. But the heroic woman ground her tongue with her teeth and biting it off spit it at the tyrant.

It is related that when Pythagoras was held captive by Phlaris, the cruelest of tyrants, he who dared to utter blasphemies against the very Gods themselves and shamelessly and audaciously opposed all that Pythagoras and Abaris said, Pythagoras addressed him with great freedom of speech.

He stated that a transition was naturally adapted to take place from the heavens to ærial and terrestrial beings; that all things follow the heavens; that the deliberative power of the soul possesses freedom of will.

Then he spoke of the perfect energy of reason and intellect; also concerning tyranny and all the prerogatives of fortune and of injustice and human avarice, plainly telling the tyrant that all these were of no worth.

Next he gave divine admonitions concerning the most excellent life, earnestly drawing a comparison of it with the most depraved life; unfolding how the soul and its powers and passions subsist; demonstrating to him that the Gods are not the causes of evils and that disease and other calamities of the body are the seeds of intemperance. Confuting Phlaris, he exhibited to him through works, what the power of heaven is and the magnitude of that power; proved to him by many arguments, that legal punishment is reasonably established; showed the difference between man and other animals; scientifically discussed internal and external speech; demonstrated the nature of intellect and the knowledge that descends from it together with many other ethical dogmas consequent to these things.

Farther still he instructed Phlatis in what is most beneficial among the useful things of life, mildly adapting admonitions harmonizing with these; adding prohibitions of what ought not to be done; the distinctions between the productions of fate and those of intellect and also the difference between what is done by

destiny and what is done by fate, he unfolded. Also he spoke concerning dæmons and the immortality of the soul.

Pythagoras appears to have philosophised with firmness of decision when in a situation which foreboded injury or death to himself, but he knew he was not to pass away through any act of the tyrant and indeed that very day, when Phlaris put Pythagoras and Abaris in danger, he was himself slain by stratagem.

The precept which is of the greatest efficacy to the attainment of fortitude, is that which has for its principle scope the being defended and liberated from those bonds which detain the intellect in captivity from infancy and without which no one can learn or perceive anything sane or true, through whatever sense he may energize. “’Tis mind that all things sees and hears. What else exists is deaf and blind.”

The second precept is that which exhorts to most studiously purifying the intellect and adapting it through mathematical orgies to receive something divinely beneficial, so as neither to fear a separation from the body nor, when led to incorporeal natures to be

forced to turn away the eyes through their most refulgent splendor nor to be converted to those passions which nail and fasten the soul to the body; which urges the soul to be untamed by all those passions which are the progeny of the realms of generation and which draw it to an inferior condition of being. For the exercise and ascent through all these is the study of the most excellent fortitude.

The Crotonians followed the advice given them by the philosopher and requested him to discourse to the boys in the temple of the Pythian Apollo and to the women in the temple of Juno.

To the boys the following advice was given: That they should neither revile any one, nor take vengeance on those that reviled. They were exhorted to pay diligent attention to learning, as it was easy for a modest youth to preserve probity throughout life but difficult for one not naturally well disposed as a child to accomplish this, or, rather, it is impossible that one beginning his course from a bad impulse should run well to the end.

The Gods were supposed to be especially attentive to children and the most philan-

thropic of them, Apollo and Love, were universally represented in pictures as having the age of boys. He also directed them to exercise themselves in hearing, in order that they might be able to speak. And farther still, that having decided upon the path in which they intend to proceed to old age, they should follow the steps of those that preceded them and never contradict those that are older than themselves, for then they will justly think it right that neither should they be injured by their juniors.

To the women he discoursed concerning sacrifices, telling them that they should in the highest degree esteem equity and modesty, in order that the Gods might be readily disposed to hear their prayers.

Their offerings to the Gods must not be carried by servants but brought by themselves to the altars and should consist only of such articles as they with their own hands had prepared, as cakes, honey and frankincense. No blood or dead bodies must be brought nor many offerings made at one time, as though they never intended to sacrifice again.

They were to be obedient and faithful to

their husbands, as they were permitted by their parents to love the husband in even a greater degree than those who were the sources of their existence. Words of good omen they were to employ and endeavor to predict good things for others.

He told them how the inventor of names,—who was called by the Egyptians Theuth or Mercury, perceiving that the genus of women is most adapted to piety, gave to each of their ages a name of some God. Hence he called an unmarried woman Core, *i. e.*, Proserpine; but a bride, Nympha; the bearer of children Mater; and the grandmother, according to the Doric dialect, Maia. The oracles in Dodona and at Delphi were unfolded through women.

These discourses of Pythagoras produced such an effect upon the women that they no longer wore costly garments, but consecrated many myriads of their vestments in the temple of Juno. And soon, about the region of the Crotonians, the fidelity of the husband and wife was universally celebrated.

Pythagoras was the first who called himself a philosopher. When asked to explain the reasons for this application of the word, he

compared men of all-various pursuits collected together in one and the same place, to a crowd gathered at some public spectacle, where one hastens to sell his wares for gain and money, another is a contestant for the renown acquired by exhibiting the strength of his body, and the third class, the most liberal, comes for the sake of surveying the places, the beautiful works of art, the specimens of valor and the literary productions usually shown on such occasions; for some men are influenced by the desire of riches and luxury, others by love of power and dominion or an insane ambition for glory, but the purest character is that of the man who gives himself to the contemplation of the most beautiful things and him it is proper to call a philosopher.

Many ancient and credible historians claim that the words of Pythagoras contained something of a recalling and admonitory nature, which extended as far as the irrational animals. One instance is that of the Daunian bear, which had severely injured the inhabitants, but Pythagoras gently stroked it and then fed it maize and acorns, compelling it by an oath not to touch any living thing, and

then dismissed it. The bear hid itself in the mountains and was never known to attack any animal after that time. Another account is that of an ox at Tarentum, which was eating green beans. Pythagoras advised the herdsman to tell the ox not to eat beans. The man replied that he did not understand the language of oxen but that if Pythagoras did he better speak to the ox himself. So Pythagoras, approaching the animal, whispered in its ear for a long time and the ox not only stopped eating beans then but never tasted them again. While conversing with his familiars about birds, symbols and prodigies, observing that all these are messengers of the Gods, an eagle that was flying overhead came down and after having been gently stroked, flew upwards again. Also it is related that when journeying from Sybaris to Crotona, he saw some fishermen just drawing in their heavily laden nets and told them that he knew the exact number of the fish they had caught. The fishers promised to do whatever he should order them if the event corresponded with his prediction, so, after they had accurately counted the fish, he told them to return them

alive into the sea, and not one of the fish died while he stood on the shore, though they were out of the water some time. Having paid the men the price of their fish he proceeded to Crotona, his fame having preceded him.

Many of his associates were reminded by Pythagoras, by most clear and evident indications, of the former life which their soul had lived before it was bound to their present body, and he demonstrated, by indubitable arguments that he had been Euphorbus, the son of Panthus, who conquered Patroclus. He frequently sang the Homeric verses pertaining to himself, to the music of his lyre. (See *Iliad*, book 17, Pope's translation.)

Conceiving that the first attention which should be paid to men is that which takes place through the senses, he classed music as the first erudition, which comprehends certain melodies and rhythms by which human manners and passions are controlled. Music was considered to contribute greatly to health, if used in an appropriate manner; the medicine obtained through music was called "purification." Such a remedy he employed at the ver-

nal season. Placing a person who played the lyre in the center of a circle, those that surrounded him sang certain pæans, through which they were seen to be delighted and to become elegant and orderly in their manners. Melodies were devised against the passions of the soul as well as against despondency and lamentation, other melodies he employed against anger, rage and every other aberration of the soul. One kind of modulations acted as a remedy against desires. Among the deeds of Pythagoras it is said that once, through the spondaic song of a piper, he extinguished the rage of a Tauromenian lad, who had been feasting at night and intended to burn the vestibule of his mistress through jealousy. A Phrygian song excited the lad to this rash attempt, but Pythagoras, as he was astronomizing, met the piper and persuaded him to change his Phrygian for a spondaic song; through which the fury of the youth was immediately suppressed and he quietly returned home, although a little time before this he could not in the least be restrained nor would he heed admonition, even stupidly insulting Pythagoras when he met him.

The whole Pythagoric school produced appropriate songs, which they called exartysis or adaptations; synarmoge or elegance of manners and apaphe or contact, usefully conducting the dispositions of the soul to passions contrary to those which it before possessed. By musical sounds alone unaccompanied with words they healed the passions of the soul and certain diseases, enchanting in reality, as they say. It is probable that from hence this name epode, *i. e.*, "enchantment," came to be generally used.

For his disciples, Pythagoras used divinely contrived mixtures of diatonic, chromatic and euharmonic melodies, through which he easily transferred and circularly led the passions of the soul in a contrary direction, when they had recently and in an irrational and secret manner been formed; such as sorrow, rage and pity, absurd emulation and fear, all-various desires, angers and appetites, pride, supineness and vehemence. Each of these he corrected through the rule of virtue, attempting them through appropriate melodies, as well as through certain salubrious medicine.

In the evening, when his disciples retired to

sleep, he liberated them by these means from diurnal perturbations and tumults, purifying their reasoning power from the influxive and effluxive waves of a corporeal nature; this rendered their sleep quiet and their dreams prophetic. When they rose in the morning, he freed them from nocturnal heaviness, relaxation and torpor, through certain peculiar songs and modulations, producing either sounds by striking the lyre or employing the voice.

For himself he did not obtain the desired result through instruments or the voice, but employed a certain ineffable divinity, difficult to apprehend, he extended his ears and fixed his attention, his intellect, in the sublime symphonies of the world, hearing and understanding the universal harmony and consonance of the spheres and the stars that are moved through them, which produce a fuller and more intense melody than anything effected by mortal sounds.

(**Note.—“The Pythagoreans,” says Simplicius, in his Commentary on the 2d book of Aristotle’s treatise “On the Heavens,” said, “that a harmonic sound was produced from the motion of the celestial bodies and they

scientifically collected this from the analogy of their intervals; since not only the ratios of the sun and moon, of Venus and Mercury, but also of the other stars, were discovered by them." If one like Pythagoras, who is reported to have heard this harmony, should have his terrestrial body exempt from him, and his luminous and celestial vehicles—one etherial, another ærial and the third his terrestrial body—for the soul has three vehicles, and the senses which it contains purified, such a one will perceive things invisible to others and will hear things inaudible by others. The first vehicle, which is luminous and celestial, is connate with the essence of the soul, and in which alone it resides in a state of bliss in the stars. In the second, it suffers the punishment of its sins after death, and from the third it becomes an inhabitant of earth.

With respect to divine and immaterial bodies, if any sound is produced by them, it is neither percussive nor destructive, but it excites the powers and energies of sublunary sounds and perfects the sense which is co-ordinate with them. It has also a certain analogy to the sound which concurs with the

motion of terrestrial bodies. But the sound which is with us in consequence of the sonorous nature of the air, is a certain energy of the motion of their impassive sound. If, then, the air be not passive there, it is evident that neither will the sound that is there be passive.

Pythagoras seems to have said that he heard the celestial harmony, as understanding the harmonic proportions in numbers, of the heavenly bodies, and that which is audible in them. Some may inquire why the stars are seen by our visive sense, but the sound of them is not heard by our ears? The reply to this is, that neither do we see the stars themselves, nor their magnitudes nor their figures nor their surpassing beauty. Neither do we see the motion through which the sound is produced; but we see an illumination of them, as that of the light of the sun about the earth, the sun himself not being seen by us.)**

This melody also was the result of dissimilar and variously differing sounds, celerities, magnitudes and intervals, arranged with reference to each other in a certain most musical ratio and thus producing a most gentle and,

at the same time, variously beautiful motion and convolution.

Being irrigated, as it were, with this melody, having the reason of his intellect well arranged through it, he determined to exhibit images of these things to his disciples, especially producing an imitation of them through instruments and the voice. Thinking that he alone heard and understood the mundane sounds, he considered himself worthy to be taught about the celestial orbs and to be assimilated to them by desire and imitation, being adapted to this by the conformation of his body through the dæmonical power that inspired him. Other men, being unable to comprehend truly the first and genuine archetypes of things, should look to him and the gifts he possessed and be benefited and corrected through images and examples. Empedocles also seems to have held this idea about Pythagoras and the illustrious and divinely-gifted conformation of his body above that of other men, for he says: "There was a man among the Pythagoreans who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth and who was, in

the most eminent degree, the adjutor of the works of the wise. For when he extended all the powers of his intellect, he easily beheld everything, as far as to ten and twenty ages of the human race."

As having some bearing upon the wisdom employed by Pythagoras in instructing his disciples, it is well to relate how he invented the harmonic science and harmonic ratios. . . . Intently considering the reasoning with himself, whether it would be possible to devise instrumental assistance to the hearing, which should be firm and unerring, such as sight obtains through the compass and the rule, or through a dioptric instrument; or such as the touch obtains through the balance, or the contrivance of measures, thus considering, as he walked near a brazier's shop, he heard, from a divine casualty, the hammers beating out a piece of iron on the anvil and producing sounds that accorded with each other, one combination only excepted.

In these sounds he recognized the diapason, the diapente and the diatessaron, harmony. And the sound that was between the diatessaron and the diapente was by itself dissonant,

yet gave completion to that which was the greater sound among them. Delighted, that the thing he wished to discover, by divine assistance succeeded to his wishes, he went into the brazier's shop and found, by various experiments, that the difference of sound arose from the magnitude of the hammers, but not from the force of the strokes nor from the figure of the hammers nor from the transposition of the iron which was beaten. After accurately examining the weights and the equal counterpoise of the hammers, he returned home and fixed one stake diagonally to the walls, lest, if there were many, a certain difference should arise from this circumstance, or, in short, lest the peculiar nature of each stake should cause a suspicion of mutation. Then, from this stake, he suspended four chords of the same magnitude and thickness and likewise twisted. To the extremity of each chord also he tied a weight. When the chords were perfectly equal to each other in length, he alternately struck two chords at once and found the before-mentioned symphonies, viz., a different symphony in a different combination. The chord that was

stretched by the greatest weight, produced, when compared with that which was stretched by the smallest, the symphony diapason. The former of these weights was twelve pounds, the latter six pounds, therefore being in a duplex ratio it exhibited the consonance diapason; which the weights themselves rendered apparent. Again, the chord from which the greatest weight was suspended compared with that from which the weight next to the smallest depended,—eight pounds, produced the symphony diapente. Hence this symphony is in a sesquialter ratio, the ratio in which the weights were to each other.

He found that the chord which was stretched by the greatest weight, produced, when compared with that which was next to it in weight—nine pounds—the symphony diatessaron, analogously to the weights. This ratio is the sesquitertian, and the ratio of the chord from which a weight of nine pounds was suspended to the chord from which the smallest weight (six pounds) depended, to be sesquialter. For nine is to six in a sesquialter ratio. In like manner, the chord next to that from which the smallest weight depended,

was to that which had the smallest weight, in a sesquitertian ratio (8:6), but to the chord which had the greatest weight, in a sesquialter ratio (for such is the ratio of 12:8). Hence that which is between the diapente and the diatessaron, and by which the diapente exceeds the diatessaron, is proved to be in an epogdoan ratio, or that of 9:8. But either way it may be proved that the diapason in a system consisting of the diapente in conjunction with the diatessaron, just as the duplex ratio consists of the sesquialter, and the sesquitertian, as for instance, 12, 8, 6; or conversely, of the diatessaron and the diapente, as in the duplex ratio, of the sesquitertian and the sesquialter ratios, as for instance, 12, 9, and 6.

Having conformed both his hand and his hearing to the suspended weights, and having established according to them the ratio of the habitudes, he transferred, by an easy artifice, the common suspension of the chords from the diagonal stake to the limen of the instrument, which he called chordotonon. By the aid of pegs he produced a tension of the chords analogous to that effected by the weights.

Experimenting with various instruments, he found, in all an immutable concord with the ratio of numbers. Filling up the middle spaces with analogous sounds according to the diatonic genus, he formed an octochord, from symphonious numbers and thus he discovered the (harmonic) progression, which tends by a certain physical necessity from the most grave (*i. e.*, flat) to the most acute sound, according to this diatonic genus. From the diatonic, he rendered the chromatic and enharmonic genus perspicuous. The diatonic genus seems to have had the physical gradations and progressions of a semitone, a tone and then a tone, this is the diatessaron, a system consisting of two tones and a semitone. Afterwards, another tone being assumed, viz., the one that is intermediate, the diapente, is produced, which is a system consisting of three tones and a semitone. Next to this is the system of a semitone, a tone, and a tone, forming another diatessaron, *i. e.*, another sesquitertian ratio. So, in the more ancient heptachord, all the sounds, from the most grave, which are with respect to each other fourths, produced everywhere with each other the symphony dia-

tessaron; the semitone receiving the transition, the first, middle and third place, according to the tetrachord. In the Pythagoric octachord, which is, by conjunction, a system of the tetrachord and pentachord, but, if disjoined, is a system of two tetrachords separated from each other, the progression is from the most grave sound. Hence all the sounds that are by their distance from each other, fifths, produce with each other, the symphony diapente; the semitone successively proceeding into four places, viz., the first, second, third and fourth. After this manner, music was discovered by Pythagoras and having reduced it to a system, he delivered it to his disciples as subservient to everything that is most beautiful.

(Iamblichus derived what is here said about music from Nicomachus.)

Another purification of the dianoetic part,—*i. e.*, of the discursive energy of reason, or that part of the soul that reasons scientifically, deriving the principles of its reasoning from intellect and of the whole soul, through all-various studies, was effected as follows by him.

He thought that labor should be employed

about disciplines and studies, and ordained, like a legislator, trials of the most various nature, punishments and restraints by fire and sword, for innate intemperance and an inexhaustible avidity of possessing; which he who is depraved can neither suffer nor sustain. His particular pupils he ordered to abstain from all animals and certain other foods which are hostile to the reasoning power and impede its energies. Cotninance of speech was enjoined and perfect silence, many years they were exercised in the subjugation of the tongue, and in a most strenuous and assiduous investigation and resumption of the most difficult theorems. Hence he ordered them to abstain from wine, to be sparing in their sleep and food and to have an unstudied contempt of and hostility to glory, wealth and the like; to reverence those worthy of it, to display a true similitude and benevolence to those of the same age and an attention and incitation towards their juniors, free from all envy.

Pythagoras is acknowledged to have been the inventor and legislator of all that which is comprehended under the name of friendship, that amity which subsists in all things towards

all, whether it be that of Gods toward men; or of men to each other; of husband to wife, brothers and kindred; the conciliation of the body and of its latent contrary powers, through health and a diet and temperance conformable to this; and still farther, of certain irrational animals through justice, in short, of all things towards all.

He was the cause to his disciples of the most appropriate converse with the Gods, both when they were awake and when asleep; a thing which never takes place in a soul disturbed by anger, pain, pleasure or any other base desire, or defiled by ignorance, which is more unholy and noxious than all these. By all these inventions he divinely healed and purified the soul, resuscitated and saved its divine part and conducted to the intelligible its divine eye, which, as Plato says, is better worth saving than ten thousand corporeal eyes; for by looking through this alone, when it is strengthened and clarified by appropriate aids, the truth pertaining to all things is perceived. Referring therefore to this, Pythagoras purified the dianoetic power of the soul.

When people came to him desiring to be re-

ceived as disciples, they were not immediately received into the number of his associates, but first they were tried and judiciously examined. Their behaviour regarding their parents and relatives was inquired into; their general manner of conducting themselves, unseasonable laughter, their silence, their speaking when it was not proper and their desires; with whom they associated, and how they conversed with them; in what they employed their leisure time during the day and what caused them joy and sorrow. Likewise the natural indications of their form, their mode of walking and the whole motion of their body, were observed, he holding these to be manifest signs of the unapparent manners of the soul. When some had thus been scrutinized, he suffered him to be neglected for three years, observing how he was disposed with respect to stability and a true love of learning and whether he was sufficiently prepared with reference to glory, so as to despise popular honor. After this he ordered those who came to him to observe a quinquennial silence, in order that he might experimentally know how they were affected as to continence of speech; the sub-

jugation of the tongue being the most difficult of all victories. During this probationary period, the property of each was disposed of in common and was committed to the care of those appointed for this purpose, who were called politicians, economizers and legislators. Those of the probationers who proved themselves worthy to participate of his dogmas, after a silence of five years' duration, became Esoterics and both heard and saw Pythagoras himself, behind the veil. Prior to this they participated of his word through the hearing alone, beyond the veil, without at all seeing him, thus giving for a long time a specimen of their peculiar manners. If they were rejected they received double the wealth which they had brought and a tomb was raised to them, as if they were dead. And if any of the homacoi, as the disciples were called, met with this rejected man afterwards, they behaved to him as though he were some other person. They were of the opinion that those who were very slow in the acquisition of knowledge, were badly organized, imperfect, barren.

There were those whom Pythagoras per-

mitted to enter, conceiving that there was some hope for them, but if, after the quinquennial silence, the orgies and initiations from many disciplines, together with the ablutions of the soul and so many great purifications produced from various theorems, if, after all this, such a person was found to be still sluggish and of dull intellect, they raised a pillar or monument to the stupid one and expelled him from the Homacoion or auditory, loading him with gold and silver.

Evidently the accepted disciples were forbidden to impart the knowledge given to them to those who had not entered the school, for Lysis blaming Hipparchus, because he communicated the doctrines of the Pythagoreans to the profane and to those who acceded to them without disciplines and theories, says: "It is reported that you philosophize publicly and to every one you may happen to meet, which Pythagoras did not think it proper to do. These things, O Hipparchus, you learned with diligent assiduity, but you have not preserved them; if therefore you abandon this, I shall rejoice, but if not, you will be as dead, in my opinion. It will be pious to call to mind

the divine and human precepts of Pythagoras and not to make the goods of wisdom common to those, who have not even in a dream, their souls purified. For it is not lawful to extend to every casual person, things which were obtained with great labors, nor to divulge the mysteries of the Eleusinian Goddesses to the profane. Much time did we spend in wiping away the stains which had insinuated themselves into our breasts, before we became fit recipients of the doctrines of Pythagoras. As dyers first purify garments and then fix in the colors with which they wish them to be imbued, in order that the dye may be permanent, after that same manner that divine man prepared the souls of those who were lovers of philosophy, so that they might not deceive him in any of those beautiful and good qualities which he hoped they would possess. Pythagoras had a scientific knowledge of things human and divine and did not ensnare and confuse the youth as the sophists, who pour divine doctrines into turbid manners. Just as one pouring pure clear water into a well full of mud disturbs the mud and destroys the clear water. Dense thickets which are filled

with briars, surround the intellect and heart of those who have not been purely initiated in disciplines, obscure the mild, tranquil reasoning powers of the soul and impede the intellectual part from growing. Intemperance and avarice are the mothers of these thickets. . . . It is necessary to purify the woods, in which these passions have their fixed abode, with fire and sword and all disciplines, then having liberated the reasoning power from such mighty evils, something good and useful may be planted."

So great and necessary was the attention which ought to be paid to disciplines prior to philosophy, according to Pythagoras, that he examined the conceptions of those who came to him by various documents and ten thousand forms of scientific theory.

The accepted disciples were distributed into different classes according to their respective merits, and, while he imparted a convenient portion of his discourses to each, he benefited all of them as much as possible and preserved the proportion of justice, by making each a partaker of the auditions, according to his desert. Hence some of them he called Pytha-

goreans but others Pythagorists. With the Pythagoreans he ordered that possessions should be shared in common and that they should always live together; but that each of the others should possess his own property apart from the rest and, that assembling together in the same place, they should mutually be at leisure for the same pursuits.

There were also two forms of philosophy, for the two genera of those that pursued it: the Acusmatici and the Mathematici. The latter are acknowledged to be Pythagoreans by the rest but the Mathematici do not admit that the Acusmatici derived their instructions from Pythagoras but from Hippasus. The philosophy of the Acusmatici consisted in auditions unaccompanied with demonstrations and a reasoning process; because it merely ordered a thing to be done in a certain way and that they should endeavor to preserve such other things as were said by him, as divine dogmas. Memory was the most valued faculty. All these auditions were of three kinds; some signifying what a thing is; others what it *especially* is, others what ought or ought not to be done. Those which signify

what a thing is are such as, "What are the islands of the blessed?" "The sun and moon." "What is the oracle at Delphi?" "The tetractys," etc., etc. But the auditions which signify what a thing especially is are such as, "What is the most just thing?" "To sacrifice." "What is the wisest thing?" "Number." But next to this in wisdom is that which gives names to things. (Proclus says that by *number* Pythagoras signifies the intelligible order, which comprehends the multitude of intellectual forms, but by the founder of names he obscurely signifies the soul.) "What is that which is most truly asserted?" "That men are depraved," etc., etc. This showing *especially* what things are is the same as what is called the wisdom of the seven wise men. For they investigated not what is *simply* good, but what is especially good; not what is difficult but what is most difficult; viz., for a man to know himself, and that is most easy, viz., to do what you are accustomed to do. The auditions respecting what should or should not be done, were such as, "That it is necessary to beget children, that there may be those to worship the Gods after us. That it

is requisite to put the shoe on the right foot first," etc.

Other precepts of this kind are: Do not assist a man in laying a burden down, for it is not proper to be the means of not laboring, but assist him in taking it up. Do not draw near to a woman for the sake of begetting children, if she have gold. Speak not about Pythagoric concerns without light. It is not proper to sacrifice a white cock, for it is also a suppliant and sacred to the moon, hence it announces the hours. Labors are good but pleasures are in every respect bad, for as we came into the present life for the purpose of punishment, it is necessary that we should be punished.

It is good to sustain and to have wounds in the breasts, but it is bad to have them behind. The soul of man does not enter into those animals, which it is lawful to kill. Hence it is proper to eat those animals alone which it is fit to slay, etc.

All the disciples preserved perpetually among their arcana, the principal dogmas in which their discipline was chiefly contained, keeping them with the greatest silence from being di-

vulged to strangers, committing them unwritten to memory and transmitting them orally to their successors. Hence nothing of their philosophy worth mentioning was made public, it was known only within their walls, but to those outside their walls, — the profane — if they happened to be present, these men spoke obscurely to each other through symbols, such as, "Dig not fire with a sword."

First in the Pythagorean discipline, the applicant was tested to see whether he could refrain from speaking and conceal in silence and preserve what he had heard and learned. In the next place modesty was looked for, then he was observed as to whether he showed astonishment by the energies of any immoderate passion or desire; also how he was affected with respect to anger or desire, and whether contentious or ambitious and how disposed with reference to friendship or strife. When these proved satisfactory, then the facility for learning and memory was considered, whether he was able to follow what was said with rapidity and perspicuity; and in the next place whether love and temperance were displayed towards the disciplines taught.

Those who committed themselves to the guidance of his doctrines, acted as follows: They performed their morning walks alone and in places in which there was appropriate solitude and quiet, for they thought it not proper to converse with any one till they had rendered their own souls sedate and had harmonized the reasoning power. It was considered a thing of a turbulent nature to mingle in a crowd as soon as they arose from sleep. But after their morning walk they associated in discussion of doctrines and disciplines and in correction of their manners, with each other frequenting temples and similar places.

After this they attended to the health of the body, most using unction and the course, others wrestling in gardens and groves, some leaping with leaden weights in their hands, or in pantomime gesticulating, and with a view to the strength of the body they studiously selected opposite exercises for this purpose.

Their dinner consisted of bread and honey and they did not drink wine during the day. After dinner, they employed the time in the political economy pertaining to strangers and guests, conformably to the mandates of the

laws. When it was evening, they again walked, but in groups of two or three, not singly, as in the morning, calling to mind the disciplines they had learned and exercising themselves in beautiful studies. After walking, they bathed, and then assembled in the place where they eat together, not more than ten eating together. Libations and sacrifices were performed with fumigations and frankincense. Then the supper was eaten and finished before sunset. They used wine, maize, bread and every kind of food that is eaten with bread and also raw and boiled herbs. The flesh also of such animals as it was lawful to immolate was placed before them, but they rarely fed on fish, for this nutriment was not, for certain reasons, useful to them. They considered that animals innoxious to the human race, should not be injured or slain. Libations were offered after the supper and readings followed, the youngest reading what the eldest selected. When they were about to depart, the cup-bearer poured out a libation for them and then the eldest announced to them precepts regarding duties to the divine and also to the lower kingdoms, to the dæmonical and heroic genera and to

parents and benefactors. They wore a white and pure garment and slept in white and pure beds, the coverlets of which were of thread, for they did not use woolen covers. They were so attentive to their bodies that they always remained in the same condition, not at one time lean and at another abounding in flesh. This being considered an anomalous condition.

As nutriment greatly contributes to the best disciplines, Pythagoras also instituted a law about this. All such food as is flatulent and the cause of perturbations was rejected, but such food as composes and compresses the habit of the body, he approved. Millet was considered a plant adapted to nutrition. Such food as is sacred, the disciples were ordered to abstain from, as being worthy of honor and not to be used for common and human purposes. Likewise such foods as are an impediment to prophesy, or to the purity and chastity of the soul and which obscure and disturb the other purities of the soul and the phantasms which occur when asleep, all such were rejected.

The variety of food which is assumed is

most manifold, there are an infinite number of fruits and roots which the human race uses for food; all-various kinds of flesh, and it is difficult to find any terrestrial, ærial or aquatic animal, which it does not taste. It also employs all-various contrivances in the preparation of these and manifold mixtures of juices. Hence it follows that the human tribe is insane and multiform, according to the motion of the soul, for each kind of food that is introduced into the body becomes the source of a peculiar disposition. With wine, we perceive that it causes a great change in quality, and when used abundantly, it makes men at first more cheerful, but afterwards more insane and indecorous. But men are ignorant of those things which do not exhibit a power of this kind, though everything that is eaten is the cause of a certain peculiar disposition, hence it requires great wisdom to be able to know and perceive what kind and what quantity of food ought to be used. This science was first unfolded by Apollo and Pæon, afterwards by Æsculapius and his followers.

There were many reasons why Pythagoras ordained abstinence from animal flesh, one be-

ing because it is productive of peace. Those who are accustomed to abominate the slaughter of animals as iniquitous thinking it much more unlawful to kill a man or to engage in war.

The most contemplative of philosophers, who had arrived at the summit of philosophic attainments, were forbidden to eat anything animated or to drink wine or to sacrifice animals to the Gods, or to injure animals in any way. Pythagoras himself lived after this manner. Those who acted as legislators were required to abstain from animals, for to act truly justly they should not injure kindred animals.

Even those whose life was not entirely purified, sacred and philosophic and were allowed to eat certain animals, were required to abstain at definitely appointed times and were enjoined not to eat the heart, nor the brain, for these are parts belonging to the ruling nature, ladders and seats of wisdom. Mallows he requested his followers to abstain from, because this plant is the first messenger and signal of the sympathy of celestial with terrestrial nature. Several fish sacred to terrestrial Gods were forbidden. They were to

refrain from beans, on account of many sacred and physical causes and also such as pertain to the soul.

With the Pythagoreans, the whole life was arranged to *follow God*. They believed that all things are possible to the Gods and that good is to be sought only from the Lord of all things. It not being easy for a man to know what are the things in which God delights, it is necessary to obtain this knowledge from one who has heard God, or must hear God himself or else procure it through the divine art. Hence they studied divination, for this alone is an interpretation of the benevolence of the Gods. Many of the mandates of the Pythagoreans were introduced from the Mysteries. Pythagoras is confidently asserted to have been present at Metapontum in Italy and at Tauromenium in Sicily, discoursing to disciples in both places the same day. Ten thousand more particulars are related of "*the Man*"; such as showing his golden thigh to Abaris the Hyperborean, also infallible predictions of earthquakes, rapid expulsions of pestilence and violent winds, instantaneous cessation of hail, calming waves of rivers and

seas, that his disciples might pass easily over them. Judging by names applied to others they also possessed and employed similar powers, for Empedocles, the Agrigentine was surnamed "an expeller of winds;" Epimenides the Cretan, "an expiator;" and Abaris "a walker on air." The Pythagoreans acknowledged that all the marvels related concerning Pythagoras could not have happened to a mere man, but considered him superior to man. This is the meaning of their enigmatical assertion, that man, bird and a third thing are bipeds, the third thing being Pythagoras.

Music, medicine and divination were the sciences much honored by the Pythagoreans. They were habitually silent and prompt to hear. With medicine they, in the first place, endeavored to learn the indications of symmetry, of labor, food and repose. Next the preparation of the food and the method of employing it was attended to. Incisions and burnings they employed least of all remedies. Some diseases were cured by incantation. Health was considered to be greatly benefited by music, when used in a proper way.

To strengthen their memory the disciples never rose until they had first recollected the transactions of the former day; and this was accomplished by trying to remember what he first said or did or heard or ordered his domestics to do, when he was rising; what was the second, the third and so forth. Thus he recalled all the events of the whole day and in the very same order in which they happened. If they had sufficient time, they tried to recollect the second and third preceding day in like manner. For there is nothing which is of greater importance with respect to science, experience and wisdom than the ability to remember.

The Pythagoreans gave their right hand to those of their own sect alone, their parents excepted.

Many of the political actions of the Pythagoreans were very praiseworthy. The Crotonians being accustomed to indulge in sumptuous funerals and interments, one said to them that Pythagoras, when discoursing about divine natures, observed that the Olympian Gods attended to the dispositions of those that sacrificed, and not to the multitude of

the sacrifices; but the terrestrial Gods, as being allotted to government of less important things, rejoiced in banquets and lamentations, and continual libations, as well as in delicacies and extravagant expenditures. Hence on account of his wish to receive, Pluto is called Hades. He therefore suffers those that slenderly honor him to remain a long time in the upper world, but constantly draws down some one disposed to spend profusely in funeral solemnities.

The Crotonians hearing this, decided that if they were immoderate in their expenses, they would all die prematurely and they adopted a simple mode of life. Another instance evidencing the change of disposition that took place after men became disciples is as follows: Two men, at variance with each other, became disciples and the junior came to the other and said to him that there was no occasion to refer the affair to a third party, but that it rested with themselves to commit their anger to oblivion. The elder then responded that he was very much pleased in other respects with what had been said, but that he was ashamed

that he, being the elder, had not been the first to say this same thing to the junior.

Although they were greatly calumniated, yet the probity of the Pythagoreans was so well known that they were desired by many of the Italian cities to administer their public affairs, they being excellent guardians of the laws, counseling the adoption of beneficial measures but abstaining from public revenues. It is asserted that Pythagoras was the inventor of political erudition when he said that nothing is pure among things that have existence; that earth participates of fire, fire of air, air of water and water of spirit. And, in a similar manner, the beautiful participates of the deformed, the just of the unjust, etc. He also said that there are two motions of the body and of the soul; the one being irrational but the other the effect of deliberate choice. That three certain lines also constitute politics, the extremes of which mutually touch each other and produce one right angle; so that one of them has the nature of the sesquitertian, another that of the diapente and the third is the medium between the other two. When we consider by a reasoning process, the coincidences

of the lines with each other and also of the places under these, we shall find that they represent the best image of a polity. Plato, who made the glory of this invention his own, says: "That the sesquitertian progeny conjoined with the pentad produces two harmonies." Many were the benefits conferred on mankind by Pythagoras in political concerns.

All the Pythagoreans religiously respected their oaths, mindful of the precept,

"First to the immortal Gods thy homage pay,
As they by law are orderly disposed;
And reverence thine oath, but honor next
The illustrious heroes."

One of the members chose rather to pay a fine of three talents than to take an oath compelled by law, though he would have sworn religiously.

They thought that nothing happens from chance, but that all events take place conformably to divine providence. Accordingly when a friend was bidding Thymaridas a disciple, farewell as he departed on a ship, he said, "May such things happen to you from

the Gods, O Thymaridas, as are conformable to your wishes!" but the reply was, "Predict better things, for I should rather wish that such things may happen to me as are conformable to the will of the Gods."

In speaking of the natures superior to men, Pythagoras employed honorable appellations and words of good omen, upon every occasion making mention of and reverencing the Gods; while at supper he performed libations to the divinities and ordered his disciples to celebrate with hymns the beings above us, every day. He paid attention to rumors and omens, prophecies and lots and all casual circumstances. He sacrificed to the Gods with millet, cakes and honeycombs and other fumigations. But neither he nor any one of the contemplative philosophers sacrificed animals. The Acusmatici and the politicii, were ordered by him to sacrifice animals such as a cock or a lamb or some other animal recently born, but not frequently. Oxen were not to be offered. In short, Pythagoras honored the Gods in a manner similar to Orpheus, placing them in images and in brass, not conjoined to our forms, but to divine receptacles (to spheres,

as the most appropriate image of divinity), because they comprehend and provide for all things and have a nature and morphe similar to the universe. Purifications and initiations, which contain the most accurate knowledge of the Gods, he promulgated. He was the author of a compound divine philosophy and worship of the Gods; having learned some things from the followers of Orpheus; some from the Chaldæans and Magi, and some also from the Mysteries performed at Eleusis, in Imbrus, Samothracia and Delos, as well as in Iberia and by the Celtæ. He asserted that it was necessary that he who entered a temple should be clothed with a pure garment, in which no one had slept; because sleep, in the same manner as the black and the brown, is an indication of sluggishness; but purity is a sign of equality and justice in reasoning. He farther ordained that on a festive day neither the hair nor the nails should be cut, it not being fit to neglect the service of the Gods for our own good. He would not suffer the bodies of the dead to be burned; following in this the Magi, being unwilling that anything divine should communicate with a mortal nature. He thought it holy

for the dead to be carried out in white garments, obscurely signifying by this the simple and first nature, according to number and principle of all things. When it thundered, he ordained that the earth should be touched, in remembrance of the generation of things. The right hand he called the principle of the odd number and is divine, but the left hand is the symbol of the even number and of that which is dissolved.

The science of intelligible natures and the Gods, Pythagoras delivers in his writings from a supernal origin. Afterwards he teaches the whole of physics and unfolds completely ethical philosophy and logic. All-various disciplines and the most excellent sciences, in short, there is nothing pertaining to human knowledge which is not accurately discussed in these writings. He applied himself greatly to geometry while among the Egyptians, who excelled in this subject as, on account of the inundations of the Nile, the ground had to be skillfully measured, hence the word geometry was derived.

In the theory of the celestial orbs, Pythagoras was skilled. All the theorems about

lines seem to have been derived thence. What pertains to computation and numbers was discovered in Phœnicia, while the theorems about the celestial bodies is referred to both the Egyptians and the Chaldæans. Pythagoras having received all these theories increased them and imparted the sciences to his auditors, clearly and elegantly.

He first denominated philosophy, saying it was the desire, the love of wisdom, wisdom being the science of the truth which is in beings. And beings, he said, are immaterial and eternal natures, and alone possess an efficacious power, such as incorporeal essences, while the rest of these things are only homonymously beings, though called through the participation of real beings, and such are corporeal and material forms, which are generated and corrupted and never truly *are*. Wisdom is the science of things which are properly beings, but not of such as are homonymously so. Corporeal natures are neither the objects of science nor admit of a stable knowledge, since they are infinite and incomprehensible by science, and are as it were, non-beings, when compared with universals,

and are incapable of being properly circumscribed by definition.

It is impossible, however, to conceive that there should be a science of things which are not naturally the objects of science. Hence it is not probable that there will be a desire of science which has no subsistence, but rather that desire will be extended to things which are properly beings, which exist with invariable permanency and are always consubsistent with true appellation. For it happens that the perception of things which are homonymously beings, and which are never truly what they seem to be, follows the apprehension of real beings, just as the knowledge of particulars follows the science of universals, for he who knows universals properly will also have a clear perception of the nature of particulars.

Hence things which have an existence are not alone, nor only-begotten, nor simple, but they are seen to be various and multiform. Some of them are intelligible and incorporeal natures which are denominated beings; but others are corporeal and fall under the perception of sense, and by participation communicate with that which has a real existence.

Concerning all these, he delivered the most appropriate sciences and left nothing pertaining to them uninvestigated. He likewise unfolded to men these sciences which are common to all disciplines, such as the demonstrative, the definitive and that which consists in dividing.

He was accustomed to pour forth sentences resembling oracles, to his familiars, in a symbolical manner and which in the greatest brevity of words, contained the most abundant and multifarious meaning, like the Pythian Apollo, or like nature herself, though seeds small in bulk, the effects indeed innumerable in multitude, and difficult to be understood. Of this kind is the sentence: The beginning is the half of the whole.

The Pythagoreans had signs and symbols by which those who had never seen each other in the body could perform acts of friendship when necessary. Worthy men who dwelt in the most remote parts of the earth were mutually friends even before they had become known to and saluted each other.

It is related that a Pythagorean fell ill at an inn, far from home. The inn-keeper was a

benevolent man and supplied him with all that was requisite but the man finally knew that death was near and writing a symbol on his tablet, gave it to the inn-keeper, desiring him to suspend it near the road after his demise, assuring him that the person who was able to read the symbol would repay all that had been spent and would also thank the tavern-keeper for his kindness. Through surprise and curiosity rather than that he expected to receive any recompense for his good deeds, the man hung the tablet in the public way near the house. A long time afterwards, another Pythagorean passed the place and reading the sign inquired who had placed it there and investigated every particular, then paid the inn-keeper a greater sum than he had disbursed.

Still farther respecting friendship he taught that true friendship must be free from contest and contention; there should be the least possible scars and ulcers, and this will be the case, if friends know how to soften and subdue anger. Confidence should never be separated from friendship, even in jest. Friendship should not be abandoned on account of

misfortune and the only approvable rejection of a friend and friendship is that which arises from great and incorrigible vice. Hatred should not be voluntarily entertained against those who are not perfectly bad, but if it is once formed, it should be strenuously retained, unless the object change his manners and become a better man. The hostility should not consist in words only, but in deeds, this war is legitimate and holy when conducted as becomes one man contending with another.

We should do all possible to avoid becoming the cause of dissension.

They declined foreign friendships with the greatest sedulity; friendships towards each other were rigidly preserved for many ages. (The story of Phintias (Pythias) and Damon is here given.)

The sources whence such piety was derived may be found in the writings of Orpheus, and in the treatise "Concerning the Gods" which Pythagoras called the "Sacred Discourse," because it contained the flower of the most mythical work of Orpheus. There is a question whether Pythagoras wrote this work himself or whether it was taken from commentaries

left by Pythagoras to his daughter Damo, the sister of Telauges who was one of his sons, and which writing it is said, after the death of Damo was given to Bitale, her daughter, and to Telauges her husband and also her mother's brother. For when Pythagoras died Telauges was left very young with his mother Theano. Damo is the daughter of whom it is said that when he was married he so educated his daughter who afterwards married Meno the Crotonian, that when she was a virgin she was the leader of choirs and when a wife, she held the first place among those who approached the altars.

The successor to Pythagoras was Aristæus, the son of Damophon the Crotonian, who was thought worthy both to succeed to the position of teacher in the school and to marry Theano, the wife of Pythagoras and educate his children. Pythagoras himself taught in his school forty years wanting one, and is said to have lived nearly a hundred years. After Aristæus relinquished the school, on account of advanced years, Mnesarchus, the son of Pythagoras, succeeded him.

Accounts differ concerning the origin of the

hostilities which arose against the Pythagoreans and also as to where Pythagoras was at that time. Some say he went to visit Phercydes the Syrian, his former instructor, who was dying; others say that he was in Metapontum, where he terminated his life, for it was the custom with the Pythagoreans, when they became very old, to liberate themselves from the body, as from a prison.

One version of the origin of the trouble is that Cylon the Crotonian, who held first place by birth, renown and wealth, desired to associate with the Pythagoreans, but was rejected by Pythagoras on account of his severe, violent and turbulent manners. Therefore his anger extended to all the members of the community, finally culminating in the setting fire to the house of Milo, in which the Pythagoreans were seated and all the men, except two, were burnt. Archippus and Lysis escaped, the former returned to his native land, Tarentum, and Lysis migrated to Greece, and where he terminated his life.

As the disciplines had been preserved by the disciples in their breasts, as something arcane and ineffable, science failed together with

those who possessed scientific knowledge. A few disciples who were then in foreign lands preserved some sparks of science. These made commentaries and symbols, gathered together the writings of the more ancient Pythagoreans and noted such things as they remembered, so that the name of philosophy should not be entirely lost to mankind and the indignation of the Gods be thus incurred.

Apollonius dissents from some of the particulars of the disaster that overwhelmed the community. He says that Pythagoras was the envy of others from childhood. As long as he conversed with all that came to him, he was pleasing to them, but when he associated with his disciples only, the multitude became displeased. They did not object to his paying attention to strangers, but were indignant that he preferred some of their fellow-citizens before others and apprehended that his disciples assembled together with intentions hostile to them, and hence determined to destroy them.

